dashing them as he pleaseth; but there are two distinct and contrary powers or principles in the world, one of them always leading as it were to the right hand, but the other tugging a contrary way. Insomuch that our whole life, and the whole world, is a certain mixture and confusion of these two; at least this terrestrial world below the moon is such, all being every where full of irregularity and disorder. For if nothing can be made without a cause, and that which is good cannot be the cause of evil, there must needs be a distinct principle in nature, for the production of evil as well as good. And this hath been the opinion of the most and wisest meti, some of them affirming *Ozovg* eivtu Svo *KaOairep* avrirl^vovc, that there are two gods as it were of contrary crafts and trades, one whereof is the maker of all good, and the other of all evil ;~but others calling the good principle only a God, and the evil principle a demon, as Zoroaster the magician." Besides which Zoroaster and the Persian magi, Plutarch pretends, that the footsteps of this opinion were to she found also in the astrology of the Chaldeans, and in the mysteries and religious rites, not only of the Egyptians, but also of the Grecians themselves; and, lastly, he particularly imputes the same to all the most famous of the Greek- philosophers, as Pythagoras, Empedocles, Heraclitus, Anaxagoras, Plato, aqd Aristotle; though his chiefest endeavour of all be to prove, that Plato was an undoubted champion for it: 'AXXa DePsychog.

TCLVTO IlXarwy OVK <-7ra0£ rote varepov, ov&e ?ra- ? •[101]^- ^[a]< piSwv, cue IJCEIVOI, *rrjv fJieraZv* r»7C vXr/£ *KCU rov 6eav* rptrtjv *rjv K.CLI* Svvc^uiv, VTro^etve rwv Xoycuv rov aroTrwrarov, *OVK.* olSa 07rc!>£ TToiouvra ra>v fca/ca>V u<rev OTT' atJ-